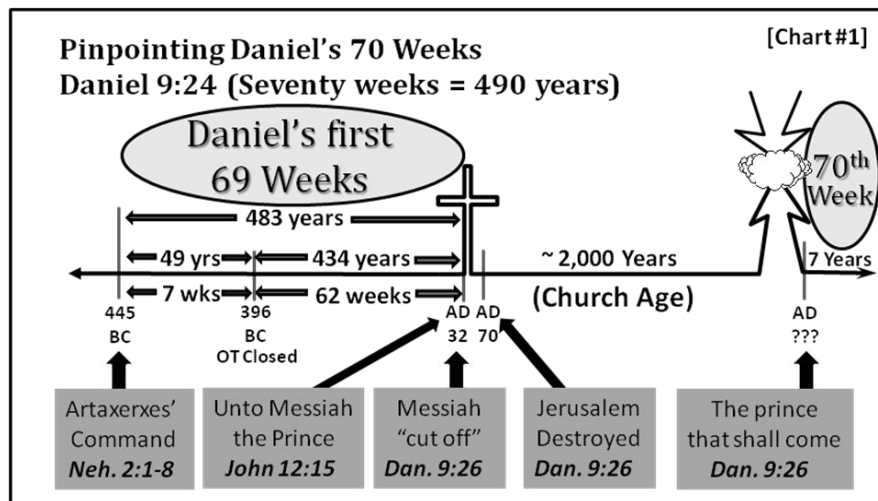




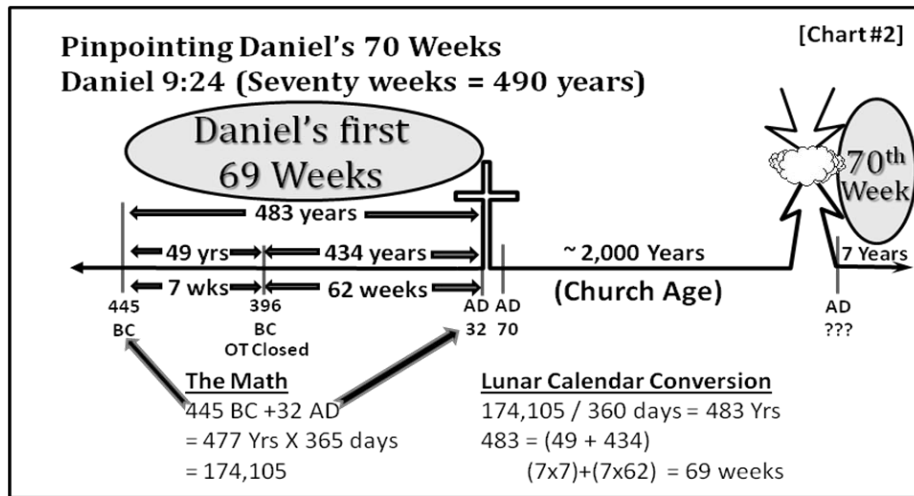
XV. DANIEL’S SEVENTIETH WEEK

A. The Contents of the Dispensation

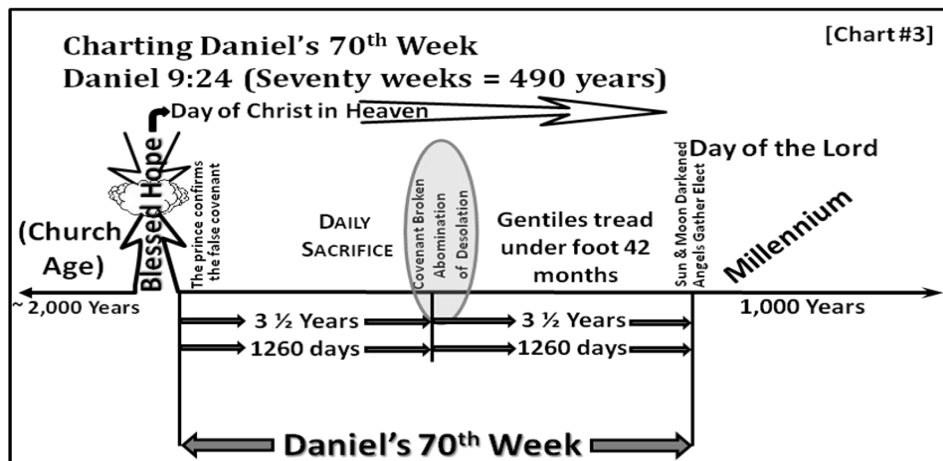
1. The bookmark events
  - a. The beginning: the rapture of the church
  - b. The end: the second coming of Christ
2. The passage covered
  - a. Begins at Revelation 5:1 and ends at Revelation 18:24
  - b. However, there are many other passages that speak of this period.
3. The time period spanned
  - a. The simple: It is Daniel’s Seventieth Week (Daniel 9:24-27).
  - b. The complex:
    - (1) Daniel’s seventy weeks (of years) cover 490 total years.
    - (2) Daniel’s first sixty-nine weeks (of years) have passed only leaving one week (of years) to be fulfilled (Daniel 9:24-27).
      - a) The sixty-nine weeks (of years) equal 483 years.
      - b) Daniel said this period started from “the going forth of the commandment to restore and to build Jerusalem” and continued “unto the Messiah the Prince.”
      - c) The Bible records four decrees issued.
        - i) Cyrus (536 BC) (Ezra 1:1-4)
        - ii) Darius (519 BC) (Ezra 6:7-12)
        - iii) Artaxerxes (458 BC) (Ezra 7:11-26)
        - iv) Artaxerxes (445 BC) (Nehemiah 2:1-8)
      - d) Daniel’s prophecy was the final commandment to build or rebuild Jerusalem issued by Artaxerxes to Nehemiah.
      - e) Converting the solar calendar to the lunar calendar proves the time frame to be within the scriptural delineations.
      - f) The Bible says that Messiah will be “cut off” after sixty-nine weeks (of years) (AD 32) (Daniel 9:26).



- g) Combining the years from 445 BC to AD 32 equates to 477 years ( $445 + 32 = 477$ ).
- h) This computation uses the Gregorian calendar which utilizes a 365-day year equaling 174,105 days. However, the Bible months equal a consistent thirty days. Dividing this total number of days by 360 days converts the time into the Jewish lunar years which equals the 483 prophesied years. This equals the sixty-nine weeks of years foretold by Daniel from Artaxerxes' command concerning Jerusalem up until Christ's riding into Jerusalem (John 12:15).



- (3) Daniel's seventieth and final week is divided into two halves. The focal point of the Bible is the latter half and equals one-half a week (of years). This matches other scriptural terminology.
  - a) 1,260 days (Revelation 11:3; Revelation 12:6)
  - b) Time, times, and half a time (*time* equaling one year) (Daniel 12:7; Revelation 12:14)
  - c) Forty-two months (Revelation 11:2; Revelation 13:5)





B. The Conditions of the Dispensation (First half only)

1. A false covenant of peace (Daniel 9:27)
2. It will include the building of a temple.
3. It will involve the reintroduction of animal sacrifices.
  - a. Scripturally, we can pinpoint precisely both the beginning and the interruption of these sacrifices.
  - b. Discovering the sacrifice's conclusion is easiest for the scripture plainly states that at the midpoint of the week, the prince will "cause the sacrifice and the oblation to cease" (Daniel 9:27).
  - c. The daily sacrifice ends with the abomination of desolation.
4. It will include the ministry of two witnesses (Revelation 11:3-13).

C. The Commission of the Dispensation; Note: This is the sevenfold purpose of Daniel's Seventieth Week (Daniel 9:24).

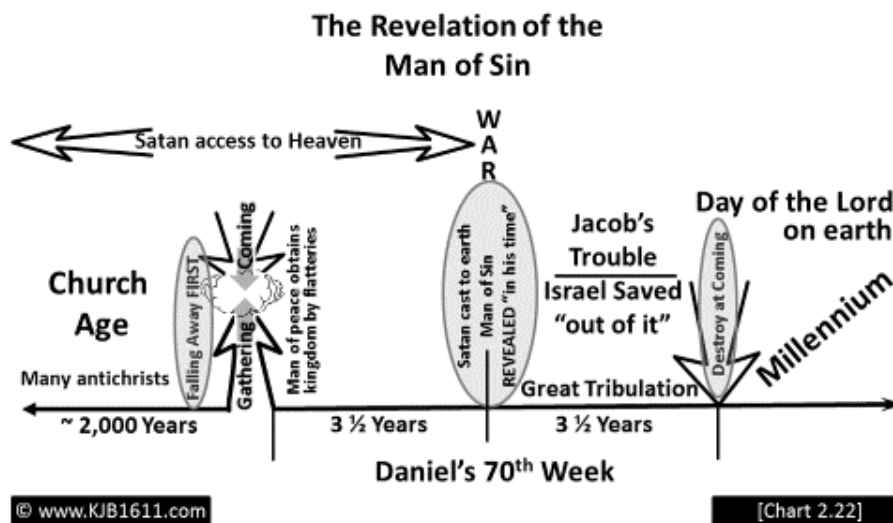
1. To finish the transgression
2. To make an end of sins
3. To make reconciliation for iniquity
4. To bring in everlasting righteousness
5. To seal up the vision
6. To seal up the prophecy
7. To anoint the most Holy

D. The Crisis of the Dispensation

1. The midpoint—the abomination of desolation
  - a. The precedings of the abomination
    - (1) When Daniel's Seventieth Week ensues, the man of sin will launch his campaign on a platform of peace. By the end of the week, his ability to convince the masses will be so that people will declare, "Peace and safety" (1 Thessalonians 5:3).
    - (2) Satan will deceive the masses with signs and lying wonders (2 Thessalonians 2:9) elsewhere called great wonders (Revelation 13:13). Just as the apostles went forth with signs to confirm their words, the beast will have power to perform signs in hopes of confirming Satan's message.
    - (3) Before one can fully grasp the man of sin's revelation, a better understanding of the word *let* must be ascertained.
      - a) The immediate context of 2 Thessalonians 2:7 suggests a meaning somewhat contrary to common usage.
      - b) Contextually, whatever or whoever letteth does so until taken out of the way.
      - c) As such, it would appear the word *let* is equal to being in the way or withholding (2 Thessalonians 2:6).
      - d) Offering another witness, Paul told those in Rome he had purposed to come unto them, but was "let" hitherto

(Romans 1:13) only to later clarify that he had been much “hindered” from coming (Romans 15:22).

- (4) Who is “taken out of the way”?
  - a) Most Bible teachers would agree that the man of sin is not revealed until the midpoint of Daniel’s Seventieth Week.
  - b) What is not, however, as commonly agreed upon is the identity of the one “taken out of the way.”
  - c) By comparing scripture with scripture, we see the identity of the one letting or withholding is Michael, and not as commonly taught, the church (or indwelt believers who depart this earth 3½ years prior to the man of sin’s revelation) (2 Thessalonians 2:7-8; Revelation 12:7-9).



- d) Michael, as Israel’s prince, is Israel’s protector.
- e) However, midway through the prophetic week, Michael will be taken out of the way allowing Satan to work unrestrained on the earth (Daniel 10:13).
- f) With the Devil’s scope pinpointed upon earth’s inhabitants and his time short, he will demonstrate great wrath.
  - i) Up until this time, Satan’s focus day and night entailed standing before God’s throne accusing the brethren (Revelation 12:10).
  - ii) While he focused upon this objective, Israel remained safe.
  - iii) When the war in heaven ensues and Satan is cast down to the earth, the real unbridled trouble begins.
  - iv) At this time, the abomination of desolation takes place, the beast appears, and the Jews must and do flee for safety (Revelation 12:12; Daniel 12:1; Revelation 13:4).



- b. The proceedings of the abomination
    - (1) “The sanctuary of strength” (Daniel 11:31) or “the temple of God” (2 Thessalonians 2:4) will be defiled, becoming Satan’s seat.
    - (2) This event is named “the abomination that maketh desolate” (Daniel 11:31; Daniel 12:11) or “the abomination of desolation” (Matthew 24:15; Mark 13:14).
    - (3) This being said, “the abomination” happening in the midst of Daniel’s Seventieth Week will involve the idolatrous actions surrounding a false god. This will be accomplished in, at least, two major events:
      - a) The setting up of an image in the temple of God (Daniel 11:31; Daniel 12:11; Matthew 24:15; Mark 13:14)
      - b) The presence of and worship of the man of sin in the temple of God (2 Thessalonians 2:4)
    - (4) It is also very likely at this point that the “man of sin” (2 Thessalonians 2:3) “as God sitteth in the temple of God, shewing himself that he is God” (2 Thessalonians 2:4).
  - c. The product of the abomination
    - (1) The outcome of “the abomination” is desolation!
    - (2) When “the daily sacrifice” is taken away and “the sanctuary of strength” polluted (Daniel 11:31), the Jews are warned to flee for their lives.
    - (3) They were admonished where to go and the haste at which they should go (Matthew 24:16-18; Mark 13:14-16; Luke 21:21).
      - a) Those in Judaea are admonished to “flee into the mountains” (Matthew 24:16; Mark 13:14; Luke 21:21).
      - b) Those “in the countries” should not “enter thereinto [Judaea]” (Luke 21:21).
      - c) The level of fear will be so high that the Jews on their housetops should leave without concern for material goods in their homes (Matthew 24:17; Mark 13:15) and those in fields should not return home to gather clothing (Matthew 24:18; Mark 13:16).
    - (4) The Lord set forth two major concerns that might exist for the Jews on the day when “the abomination” is set up (Matthew 24:19-20; Mark 13:17-18; Luke 21:23):
      - a) The presence of infants or toddlers
      - b) The limitations of travel due to weather or sabbath day restrictions (see Acts 1:12)
2. The last half
- a. The fear of safety
    - (1) The time following the abomination of desolation is known as “the times of the Gentiles” (Luke 21:24).
    - (2) According to Revelation chapter 11, the Gentiles will “tread under foot” the holy city for forty and two months (or three-and-one-half years).



- (3) This should not seem unusual when one understands the natural cruelty of Gentiles (Matthew 20:19, 25; Luke 18:32; Galatians 2:15).
- (4) In fact, the Lord quantified the severity of danger when He said that the evils of this time surpass any previous time in man's history (Matthew 24:21; Mark 13:19).
- (5) According to the gospel of Luke, many will "fall by the edge of the sword" and others "shall be led away captive into all nations" (Luke 21:24).
- (6) Not only that, but an overhaul of the monetary system so "that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (Revelation 13:17)
- (7) All of this on top of the presence of wars, famines, pestilences, and earthquakes (Matthew 24:7)
- b. The fear of deception
  - (1) The Jews will be constantly bombarded with false information and false hope concerning their coming Messiah (Matthew 24:23-26; Mark 13:21-23).
  - (2) With hope for redemption growing dim, the voices appealing to the Jews will increase.
  - (3) Bible-believing Jews will know perfectly and precisely the location of Christ's return.
  - (4) In fact, the Lord reminded them in Mark 13:23, "behold, I have foretold you all things." Included in the "all things" of Mark 13:23 is that Christ would return to "the mount of Olives" (Zechariah 14:4).
  - (5) Jews who fail to accept and believe God's word concerning the location of Christ's return will be in danger of accepting the deception offered that Christ "is in the desert" or "in the secret chambers" (Matthew 24:26).
  - (6) The greatest danger for the Jews will be their proneness to trusting signs.
    - a) The Lord both knew the Jews' need for signs and acknowledged it when He said, "the Jews require a sign" (1 Corinthians 1:22).
    - b) In the early church, the Lord compensated for this need "confirming the word [the message preached by the apostles] with signs following" (Mark 16:20); but in the future, the Jews' dependence upon signs will be their Achilles' heel.
    - c) The Antichrist will come "with all power and signs and lying wonders" (2 Thessalonians 2:9), and false prophets will show "signs and wonders" (Matthew 24:24; Mark 13:22) to seemingly confirm their message that Christ is in the desert or in the secret chambers.
3. The requirement of the mark of the beast (Revelation 13:16-18)